UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 12. Sept., 1904.

Varieties.

I believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in that darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened.

——. —Longfellow.

If there is any estrangement between sinners and God, it is not because He is estranged from them, but because they are estranged from Him; it is not because He has turned away from them, but because they have turned away from Him. Here are two chords of a musical instrument. They are out of harmony with each other: the one is in tune, the other is not in tune. Which is to be modified in order that it shall be brought into harmony with the other? Evidently the one out of tune is to be modified, not the one in tune.

—Dr. J. Freeman Clarke.

There are too many lessons that remain to be taught by Unitarianism for it to change its form, largely as it has lent to the religious current of the time. It must teach its lesson of charity to all creeds so far as they meet the wants of the individual soul, and war against all that would throw their lasso at the neck of human freedom, were it but as a spider's web to the might of Samson yet unshorn. . . . We, who believe in a nobler future than the world has yet seen, can afford to possess our souls in patience. —Oliver Wendell Holmes.

The Unitarians are characterised by the method they employ to gain religious truth, more emphatically than by any system of doctrines whatever. To discover religious truth, they turn to Science and Humanity. —Dr. H. W. Crosskey.

See that thy work be true;
See that thy faith be strong;
And, if thy task be long,
Take faith anew.

—Howard J. Truman.

Whoso would be a man must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. —Emerson.

What began best, can't end worst,
And what God blessed once prove accurst.

—R. Browning.

Correct the portrait by the living face,
Man's God by God's God in the mind of man.

R. Browning.

Everywhere I am hindered of meeting God in my brother, because he has shut his own temple doors, and recites fables merely of his brother's or his brother's brother's God. —Emerson.

There shall rise from this confused sound of voices
A firmer faith than that our fathers knew,
A deeper religion which alone rejoices
In worship of the Infinitely True.
Not built on rite or portent, but a finer
And purer reverence for a Lord diviner.

—Lewis Morris.

We must not stick to what we hear and read, but must examine most strictly the opinions of our ancestors, that we may add what is lacking, and correct what is erroneous. —Roger Bacon.

We must not use the triple argument: that is to say, this has been laid down, this has been usual, this has been common, therefore it is to be held by. For the very opposite conclusion does much better follow from the premises. And though the whole world be possessed by these causes of error, let us freely hear opinions contrary to established usage.

—Roger Bacon.

Be what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

—H. Bonar.

Open Letter for Open Minds.

Dear Friends,—I am, of course, a Unitarian minister, and I believe strongly in propagating Unitarianism as opposed to all orthodox superstition.

But that does not prevent my seeking to unite even with orthodox Christians, as far as possible on common ground—that is, on matters upon which we are agreed. Only when our orthodox fellow-Christians insist on enforcing their peculiar theological notions upon me in speech and hymn and prayer, do I object to be considered as united with them. And in what can orthodox theology be more prominent than in many orthodox hymns and prayers?

I have been away on a short holiday at a place where there were two houses of worship, the Parish Church and the Primitive Methodist Chapel. I was there two Sundays. On the first I went to the Parish Church in the morning, to the Primitive Methodist Chapel in the evening. At the chapel I was asked if I would conduct service and preach for them on the following Sunday. I afterwards explained that I am not a Methodist, but a Unitarian, and said that I expected my being Unitarian would make all the difference to them. But it did not. Somewhat to my surprise, they were still desirous that I should officiate for them. The Society Steward told the Superintendent Minister in the next town that they had asked me. He said: "It is all right. If he is a Unitarian gentleman, you may trust him; he will not take unjust advantage of his opportunity." I did not learn this till it was all over. But I agreed to conduct service and preach—morning and evening—on condition that I should select the hymns. This was readily accorded, and the hymns, chosen out of the Methodist hymn-book, were, of course, such as Unitarians and all Christians could sing heartily together, including one by Sarah Flower Adams, another by John Page Hopps, two written by Oliver Wendell Holmes, two from Sir John Bowring, one by John Pierpont—all Unitarians. The book contains a mass of hymns that Unitarians could not consistently or conscientiously make use of.

Of course, I preached on subjects of a practical nature, steering clear of disputed theology—morning: "Be reconciled to thy brother"; evening: "Self-sacrifice." My prayers, though not addressed in any way to Christ, as is very much the case among Methodists—and my services as a whole—seemed to be heartily appreciated, and I was warmly thanked for the friendly help thus given. I say this much to show that a Unitarian can preach and conduct religious worship in a way that is not objectionable to orthodox Christians, by taking the ground that is common to both. In this instance the congregations, fairly large, about 200 each time, consisted to a great extent of visitors—for it was a seaside place, and these visitors were dissenters of various denominations, including at least one Congregational minister who is widely known. So on that day the services were unsectarian in more senses than one.

Why should there not be more unity of this kind?

PARSON PAGE.

What is "Unsectarian"?

Do all professing Christians know what "Unsectarian" means? "Sect" is—a cutting, something cut off from something else and in its general use—one theological body of people cut off from other bodies of people. To "dissect" is to cut off. So "Unsectarian" means—no-sect, no separation of one body of people from other bodies of people.

To be "Unsectarian," then, is to avoid everything that cuts off some men from other men, in theology, for it is in relation to theological differences that the word is mostly used. But there are some professing Christians who imagine it means—to be without religion. It is a pity they do not know better than that. For religion is that which binds men together, and all that prevents them coming together in union, is opposed to religion.

"Unsectarian education" is that instruction which is free from all theological doctrines that divide men from each other; but it is not free from religion. If it contains that instruction in righteousness which teaches young people to be kind, just, pure, honest, loving, and true, it contains that which is true religion, that which all men agree to, and which tends to draw all men together. There can be unsectarian education in our week-day schools which teaches and trains for uprightness of character, which teaches how men can do right to each other, which shows them how to be good and do good—which may be full of religion, but free from all sectarian doctrine. Whatever is good is religious. Whatever teaches brotherhood and love is real religious teaching.

But as soon as a kind of hymns are sung, or prayers used in which sectarian doctrines are expressed, there is an element which divides, which sets up antagonism between those who do not believe such doctrines and those who do. And this element is not religious. It destroys union; it puts an end to brotherhood; it provokes jealousy and ill-feeling, and therefore weakens love. All who insist on enforcing their own sectarian doctrines upon others are the enemies of religion, though they may not think it or know it. In the education of the children of the community out of the public funds, contributed from all sections alike, it is unjust to include any instruction which all do not approve. Humanity is greater than any sect, and the union of the children of God in brotherhood is of infinitely more importance than the enforcement of any sectarian creed. And the community, as a whole, ought to be wise enough to insist upon an unbroken and undivided brotherhood of learning in all public schools.

It is just the same in the furtherance of any great social reformation. Men of all sects should find a way of uniting together, regardless of sectarian differences. Men of every denomination should be able to work together in resistance to all forms of human slavery at home or abroad. But if the "orthodox" Christian will insist in opening the anti-slavery meeting with his orthodox hymns and prayers, he bars out his "unorthodox" brethren,

and prevents the united effort which the great interests of suffering humanity so sorely need. How can the Unitarian Christian be expected to co-operate heartily, if at all, in a movement based upon offering up prayers to Christ instead of unto God our Father, or mixed up with the singing of hymns ghastly with appeals to be "washed in the blood of the atoning Lamb"? If Humanity is greater than a sect, even the so-called orthodox Christians ought to be unselfish enough, outside their own denominational or church meetings, to unite with men of other bodies on a basis that none could disapprove, and on which all could freely work. All good work is God's work, and so very much more good work might be done if all men would seek means of co-operation to do it.

Theologically, Unitarianism takes its stand on that religious basis which people of every sect can accept. Love to God and love to man, without insistence on theological doctrines. It leaves every man free to form his own creed; it asks only that men shall unite in love, for truth and righteousness. In this it is fully in accord with the teaching of Christ. It is a uniting movement; it is true to the principle set forth by St. Augustine: "In things essential, unity; in things doubtful, liberty; in all things, charity."

Charles Lamb.

The well-known author of "Essays of Elia" and "Tales from Shakespeare" was brought up a Unitarian, and attended the Unitarian Chapel at Hackney when Mr. Belsham was minister. And though in later life he ceased to attend any chapel, his opinions remained unchanged as regards theology. In a letter to Mr. Moxon, the publisher, he exclaimed: "Did George Dyer send his tract to me to convert me to Unitarianism? Dear, blundering soul. Why, I am as old a One-Godite as himself."

Unitarianism stands for—

Unitarianism is described by some ignorant people as "Unbelief"; it really stands for a mighty faith.

FAITH IN GOD: That God is Infinite Love; that He could not do an unloving thing to any human being; that He is better than the best that man can think of Him; that nothing is too good to think of God.

FAITH IN MAN: That Man is God's child, made of the Father's divine nature; that there is consequently divinity in him, that which is divine, in every man—in every human being; that the weakest man, the "worst," is capable of the divinest things; that no man can possibly be hopelessly lost; that the divine power will ultimately assert itself in every man and triumph over every ill; that human nature is better, grander, than all the thoughts of man can yet conceive; that nothing can be too good to think of the human nature in every man, because it is divine, and of God.

FAITH IN DUTY: that along the path of duty all fulfilment comes; that by giving to his fellows all that is due to them, will Brotherhood be realised, righteousness accomplished, and the Kingdom of Heaven established; that obedience to "I ought," payment of all that he "owes" to other's needs, will bring the Perfect Life, and make true the sublimest visions of seers and prophets, the grandest dreams of blessedness the human mind has ever imagined.

It follows from these that Unitarianism includes faith in Jesus, faith in the Future Life, faith in Truth, faith in Reason, faith in Freedom, faith in Justice, and Right, faith in the overcoming and all-conquering power of Love.

One God in one person, the Father; Jesus of Nazareth, a man, God's greatest prophet; salvation, security against ill, fulfilment of Perfect Life; the Bible man's servant, not his master; universal restoration—these are some of the things Unitarianism stands for.

This Picture and That.

(1) "Father is coming!" and little round faces grow long, and merry voices are hushed, and toys are hustled into the closet; and mamma glances nervously at the door; and baby is bribed with a lump of sugar to keep the peace; and father's business-face relaxes not a muscle; and the little group huddle like timid sheep in a corner, and tea is despatched as silently as if speaking were prohibited by the statute-book; and the children creep like culprits to bed, marvelling that baby dare crow so loud now that "Father has come."

(2) "Father is coming!" and bright eyes sparkle for joy, and tiny feet dance with glee, and eager faces press against the window-pane; and a bevy of rosy lips claim kisses at the door; and picture-books lie unrebuked on the table; and tops, and balls, and dolls, and kites are discussed; and little Susy lays her soft cheek against the paternal whiskers, with the most fearless abandon; and Charley gets a love-pat for his "medal"; and mamma's face grows radiant; and the evening paper is read, not silently, but aloud—and tea, and toast, and time vanish with equal celerity, for jubilee has arrived, and "Father has come!" —Fanny Fern.

What would the Fatherhood of God mean to the children of "father" No. 1, whose notion of fatherhood, as shown in their own parent, was one that was fear-inspiring and repulsive? And how much more attractive the doctrine of God's fatherhood must be to all who have had a loving earthly father like that of No. 2?

Oh, fathers! If you would have your children to love God as Father, you must teach them first to love you.

Man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For those to reach whose passions sleep subdued.
—Edwin Arnold.

Insight.

On the river of life, as I float along,
I see with the Spirit's sight
That many a nauseous weed of wrong
Has root in a seed of right.
For evil is good that has gone astray,
And sorrow is only blindness,
And the world is always under the sway
Of a changeless law of kindness.

The commonest error a truth can make
Is shouting its sweet voice hoarse,
And sin is only the soul's mistake
In misdirecting its force.
And love, the fairest of all fair things
That ever to man descended,
Grows rank with nettles and poisonous stings,
Unless it is watched and tended.

There could not be anything better than this
Old world in the way it began,
And though some matters have gone amiss
From the great original plan:
And however dark the sky may appear,
And however souls may blunder,
I tell you it all will work out clear,
For good lies over and under.

—Ella Wheeler Wilcox.

Catch them with Honey.

A certain occasional preacher at a Primitive Methodist Chapel was well-known for his habit of driving home the terrors of plenty of "hell-fire" doctrine in his sermons. After a long interval of absence from this pulpit, he again became a circuit preacher for the same chapel—when it was noticed that his style and tone of preaching had altogether changed. He no longer indulged in describing the fear-inspiring horrors of endless torture in blistering tongues of flame, but dwelt altogether on the Gospel of Infinite Love, appealing to his hearers with the sweet force of loving persuasion.

Privately, one of the members asked him how it was that there was this change in his preaching. His reply was this:

"You cannot catch flies with vinegar, but you can take them with honey."

The Lord gave, and—

John Brookes lost his little one, ten weeks old, and he and his wife were riding up to the cemetery in the mourning coach with the young minister, newly settled at the Unitarian Church of which John Brookes was a member.

The mother was weeping silently at the death of the little treasure which had so unfortunately slipped away from her. It hurt John to see his wife sorrowing so deeply, and he turned to the minister and said:

"'The Lord gave,' and I suppose we must say 'the Lord hath taken away,' 'but I cannot say 'blessed be the name of the Lord' for that."

"My friend," said the minister, "if the child was yet alive you could say 'The Lord gave—blessed be the name of the Lord!' but I do not believe that the Lord has taken the child away. It is not His doing. He would not step out of His way to hurt you. I cannot think He takes pleasure in causing you this sorrow."

John Brookes stared at the minister and said nothing.

A few years passed away. A young man, Joseph Darley, nineteen years of age, the only son of his mother, died of consumption. Oh, how the mother and sisters fretted. The minister visited the house and gave all the comfort he could. Was it strange that Mrs. Darley could not say "the Lord hath taken away: blessed be the name of the Lord"?

"I never read that sentence in the Burial Service," said the minister. "I cannot do it; it seems unnatural. And it seems untrue to my thought of God."

So the minister had not changed his mind.

A member of his church asked him about this: "If God has not taken the young man away—who else has taken him?"

"It is not God so much as man," said the minister. "God permits it. It was God's purpose that the young man should live, but either human selfishness or human ignorance frustrated that purpose, caused the young man to go into consumption and die; and God permits man's selfishness, his neglect, or ignorance, to work their natural results, so that man shall learn by painful necessity to seek the true way of life."

Now that answer did not seem quite sufficiently plain, for the Darleys were neither selfish, neglectful, nor more ignorant than most other people.

"I mean this: that weakness and disease which lead to the untimely death of the body, are caused by inherited weakness, by want of good food, lack of pure air, too little sunlight; uncleanliness and self-indulgence; and that the poor are deprived of good food, roomy and airy dwellings, sanitary conditions of employment, pure air, sunlight, and means of cleanliness through collective human selfishness, that they are ignorant owing to the selfishness of those who have knowledge. And if that is true, and human lives are lost through these human causes—then it is not the Lord that takes away, except when death is from old age—and then it is an unmixed blessing."

"Well, that is queer doctrine," said some. Others said: "This is not what we used to be told."

"But," said the minister, "suppose a war between two strong nations. Many are killed. As they are buried, the military chaplain reads the Burial Service, including 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' Do you think it is the Lord who has taken away the slain? or is it the human slayers?"

"Of course," said the minister's friends, "it is the slayers."

"Ah, well," said the minister, "is not the world a battlefield, human life a battle, a selfish struggle for

existence? And are not the weak slain by the selfishness of the strong in life's conflict of man against man, class against class, as well as nation against nation? If there were less antagonism, more co-operation, there would be no selfish struggle for bread, nor for pure air and sunshine. Jesus knew that where he said 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'"

"It wants thinking about," said his hearers. That's just it. It does want thinking about, and very much so. God allows natural laws to run their course. He does not interfere with the consequences of men's deeds—it would be worse for all men if He did. We are all members one of another, and in each other's keeping, so that it is not merely the selfishness of one person, or of one family, but of preceding generations, and of the whole community—that makes up the human guilt, and that produces the evil results. "The Lord gave," but the dead youth of 19, and the slain soldier—He did not take away. Were they not sent—"Goods returned"?

The "Lord" Jesus.

What is meant in the New Testament when the title "Lord" is given to Jesus? It is important that there should be a clear understanding on this point, because so very many orthodox Christians evidently take the word "Lord" in this case to be equivalent to the word God, all the more so because God is also called "the Lord."

Cruden in his Concordance says that "Lord" means, in the Scriptures—a ruler or governor, that it is applied to kings, to princes, and nobles, to tyrants, to a husband, to a master, to prophets, to persons of worth and merit. He also says it is applied "to the three Divine Persons" of the supposed Triune Godhead, to the Father, to the Son, to the Holy Spirit. No one will dispute that it is applied to the Father in the sense of deity, but Cruden actually cites Psalm 110, 1, as an instance in which "Lord" is applied to the Son. Yet this could not be true. The Psalms are part of the Jewish scriptures. The Jews repudiated both Jesus and his teaching, and no Jewish writer or Psalmist could ever think of meaning Jesus of Nazareth in the passage referred to, or in any part of the Old Testament. It would have been the most shocking heresy to a Jew to have even suggested that there was a second person in the Godhead. And when Jesus came, the Jews could not do otherwise than regard him as a man, and nothing more than a man. Consequently they could not apply any title to Jesus when that Psalm was written so long before the man Jesus was ever known or thought of. But the poet who wrote the Psalm was no doubt giving a title of honour to his earthly sovereign, the Jewish King David, or another, meaning, "Jehovah said unto my lord 'the king,' sit thou at my right hand, until I make thine enemies thy foot-stool."

The Greek word in the New Testament translated "lord," and frequently applied to Jesus, is "kurios." But it is also used equally of others, of masters and employers in the parables, and it means: a master, an owner or possessor, the principal or chief, and therefore—teacher or leader. Of course, when the word is used of an employer in the parable of the Talents, of the householder in the parable of the Labourers, of the bridegroom in the parable of the Virgins, no one dreams of saying that the application of the title to them makes any of them equal with the deity, or one of the persons in the Godhead. We use the same title ourselves to designate persons in high office or exalted station, members of the House of Peers, law lords, lords of the admiralty, and others. The use of the title for Jesus meant, master in the sense of chief, leader, teacher. He is reported in John xiii., 13, 14, as saying of himself: "Ye call me Master and Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet." He speaks as teacher setting them an example of mutual service, for "a servant is not greater than his lord." The learner should do as he is taught. This is exactly what Jesus meant in Luke vi., 46: "Why call ye me, Lord, Lord, and do not the things which I say?" Why profess yourselves my disciples, pupils, learners, calling me your teacher, if you do not do what I teach?

Two Religions.

A woman sat by a hearth side place
Reading a book with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying "Put it down."
Then the mother, slapping his curly head,
Said, "Troublesome child, go off to bed;
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by and by.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and jogged her knee,
And said of the book, "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly, "I never shall get it read;
But I'll try by loving to learn His will,
And His love into your heart instil."
That child went to bed without a sigh,
And will love religion—by and by.

—Anon.

"We have two lives about us,
Two worlds in which we dwell,
Within us and without us,
Alternate heaven and hell;
Without, the sombre real,
Within our heart of hearts the beautiful ideal."

I tell you that heterodoxy, with a right heart under it, is better than orthodoxy with a malign heart under it.

—H. W. Beecher.

Texts and Comments.

"Only begotten"; "Only begotten son," John i., 14, 18; iii., 16, 18; I. John iv., 9.

The term "only begotten" is used of Isaac (Heb. xi., 17), who was one of several brethren, sons of the same father Abraham. So in that case it could not mean the only son. The expression is a term of special endearment, equivalent to "beloved," "dearest." But in Gen. xxii., 2, 12, 16, Isaac is called the "only son." The corresponding word in the Old Testament is translated "my darling" in Psalms xxii., 20; xxv., 17. Isaac was the specially beloved child of his father. In the same sense, New Testament writers apply this term of endearment to Jesus, indicating that in their estimation Jesus, by his special intimacy with God, was worthy of exceptional love from the Father, and so they characterised him as the "beloved son," and "only begotten son," meaning specially beloved.

Dr. Vance Smith, in "Revised Texts and Margins," p. 18, says: "The original adjective rendered 'only begotten,' in its simple and natural sense, denotes an only child, also one that is dearly beloved, as an only child. In this sense it is found in Luke three times, and it is applied also to Isaac."

A Trinitarian Commentator, Dr. Benjamin Boothroyd, says "the term may admit the sense of 'dearly beloved,' or 'well-beloved.'" And it must not be forgotten that one of the writers who applies this term "only begotten" to Jesus, also declares that "everyone that loveth is begotten of God" (I. John iv., 7), and throughout the New Testament God is described as the Father of all men, and all men are spoken of as sons of God.

The Rev. Charles Wicksteed, B.A., said:

"If St. John, and St. John alone of all the apostles, does speak of Christ as the only-begotten son—thus expressing, in Oriental phrase, his sense of the uniqueness, of the dearness of this Child of God to his Father—St. Paul speaks of those whom he has brought into the light and love of the Gospel as 'begotten' by himself (I. Cor. iv., 15); and St. John again speaks of holy men as 'begotten of God' (I. John v., 18); and Job implies that the drops of dew are begotten of God (Job xxxviii., 28)." Consequently the term cannot be taken literally, but must have the sense here explained.

"I and my Father are one."—John x., 30.

"It is through Man that God has always revealed Himself. All we know of God we know through man; and it was fitting, if God loved us, that mankind, in the midst of imperfect revelations, should have at least one perfect disclosure of his character and of his love to us—one of us who could say with full conviction, 'The works I do, the words I speak, are the Father's works and words; I and my Father are one'; so that we, his brothers, should come in his following, to speak the speech and do the deeds of God; to say, at last, with him, we and the Father are one. This is the destiny of man, and it is Christ's most blessed revelation."—(Stopford Brooke).

An Argument.

Dean: Will you allow me to write down as certain verities the two propositions A and B, thus?:—

A. God the Father is the one true God.

B. The one true God is God the Father.

Archdeacon: They are both undeniably true.

Dean: And the two C, D, thus?:—

C. God the Son is the one true God.

D. The one true God is God the Son.

Archdeacon: These are both true, like the former pair.

Dean: Then, if all four be true, the first and fourth are both true, thus:—

A. God the Father is the one true God.

D. The one true God is God the Son.

Are these fairly put together? What follows from them?

Archdeacon: Of course, by mere logic, that God the Father is God the Son; but because I acknowledge the Christian verities in your premisses, I am not responsible for your false conclusion. There is something wrong.

Dean: The premisses A, D are your own, and you logically drew the conclusion. If the premisses are right there can be nothing wrong, unless the shortest and plainest step that human reason can take from truth to truth is something wrong.

Archdeacon: Ah! I see my oversight; your propositions B and D ought both to be—The one true God is God the Father, God the Son, and God the Holy Ghost. That is the Church's full truth.

Dean: Then call that E, and write it under A, thus:—

A. God the Father is the one true God.

E. The one true God is God the Father, God the Son, and God the Holy Ghost.

These are your premises—now draw the conclusion.

Archdeacon: I decline; I am not bound by your logical methods. I will maintain the Catholic Faith in the Church's perfect language—but not your contradictions.

Dean: Then I must draw it for you; it follows of necessity that God the Father is God the Father, and God the Son, and God the Holy Ghost, which is nonsense and impossible, unless God the Son and God the Holy Ghost are either each of them nothing at all, or somehow nothing when taken together. This would make the conclusion into—God the Father is God the Father, which is undeniably true.

The Sphere of the Church.

The new Plymouth Church Building (Congregational) of Milwaukee, Wis., Rev. Judson Titsworth, pastor, has several unusual features in construction and intention. It contains gymnasium, dining-room, kitchen, reading-room, young men's society rooms, a social parlour, and a "Chautauqua room," in addition to the church and Sunday school rooms proper. There is also a large "amusement hall" on the third floor. All these facilities for entertainment

and many forms of Christian and social work are intended to aid in carrying out Mr. Titsworth's ideas as expressed by him in the following sentences:—

I believe a Church ought to minister to the life of a community in every point in which that life needs redemption. It should touch humanity at all points as Christ touched it. The Church has a positive as well as a negative work. It is not here simply to prohibit wrong, but to fill life with the best things. Christ's story of the house that was swept and garnished, and then was taken possession of by more evil spirits than were in it, contains a tremendous principle for the Church to study. It isn't enough to merely convert men. They must be given something to take the place of the evil that has gone out of them. Religion should involve the whole life of man. If the Church cannot administer to life in its all-roundness, then it is not a success.

Character more than Creed.

"Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father."—Matt. vii., 21.

"Everyone that heareth—and doeth—shall be likened unto a wise man."—Matt. vii., 24.

"My brethren are these which hear the word of God and do it."—Luke viii., 21.

"Each tree is known by its own fruit.—The good man out of the good treasure of his heart bringeth forth that which is good."—Luke vi., 43-45.

"Why call me Lord, Lord, and do not the things which I say?"—Luke vi., 46.

"Not the hearers of a law are just before God, but the doers."—Rom. ii., 13.

"Be ye doers of the word, and not hearers only, deceiving your own selves."—James i., 22.

"Faith, if it have not works, is dead—I by my works will show thee my faith."—James ii., 17-18.

"If I have all faith so as to remove mountains, but have not love, I am nothing."—I. Cor. xiii., 2.

"Whatsoever a man soweth, that shall he also reap."—Gal. vi., 7.

"God will render to every man according to his works."—Rom. ii., 6.

"Each shall receive him own reward according to his own labour."—I. Cor. iii., 8.

"God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."—Acts x., 35.

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